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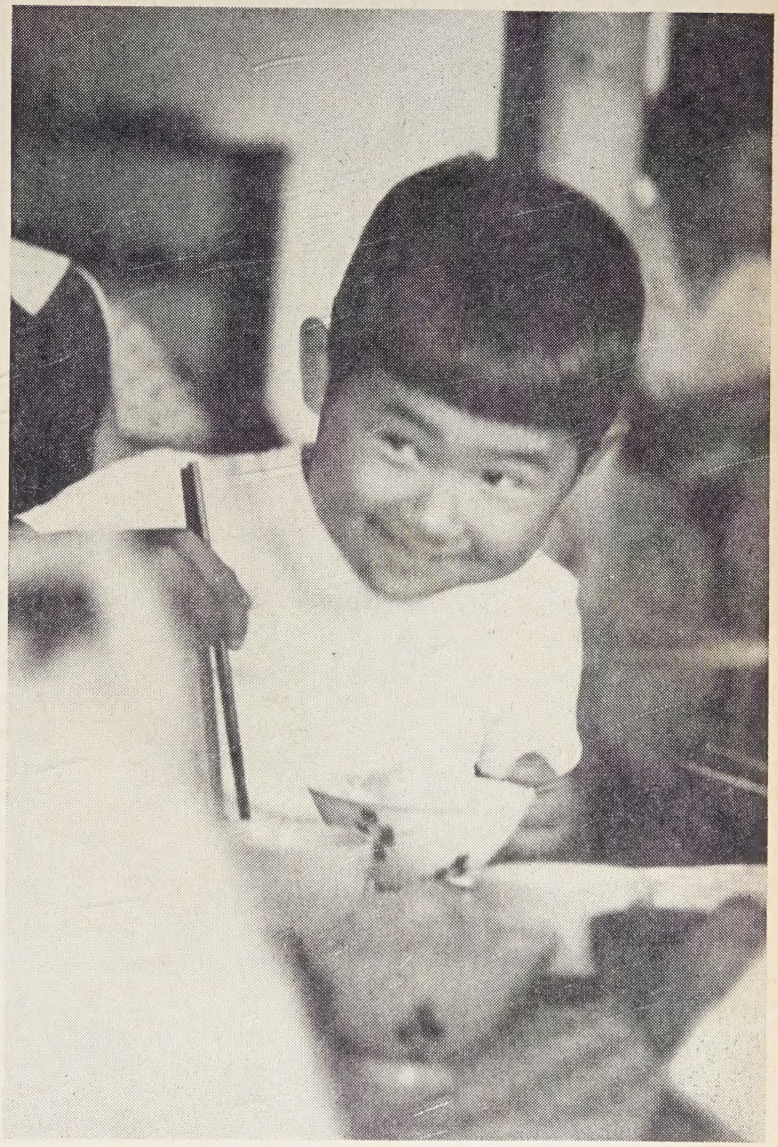
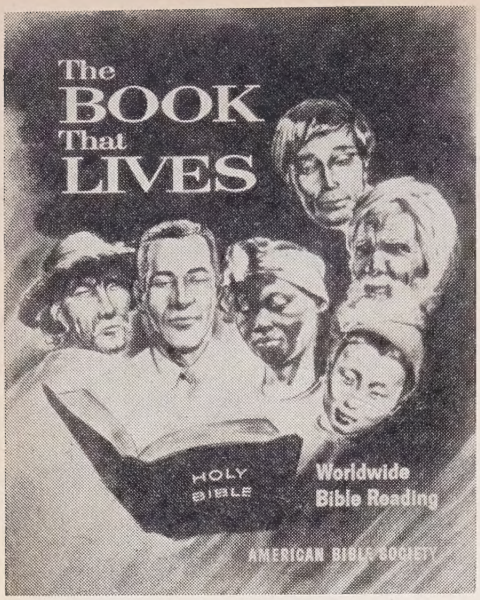


A Japanese orphan finds new happiness in a four-day trip to the ocean. *See page 3.*

In This Issue: **The Blue-Eyed Ryokan San** • **Science with a Plus**



The Book That Lives

Worldwide Bible Reading is from Thanksgiving to Christmas. From person to person, family to family, friend to friend—wherever there is love and concern for others and the Living Word—this selection of Bible readings continues to be a bond of love, a declaration of faith, and a circulating testimony that the Bible lives in the lives of people everywhere. Here is the selected list of readings for 1958:

NOVEMBER

27 Thanksgiving ..... Psalms 23:1-6
28 ..... Psalms 27:1-14
29 ..... Psalms 46:1-11
30 Advent Sunday ..... Psalms 103:1-22

DECEMBER

1 ..... Psalms 121:1-8
2 ..... Isaiah 40:1-31
3 ..... Isaiah 53:1-12
4 ..... Isaiah 55:1-13
5 ..... Micah 6:6-15
6 ..... Matthew 5:1-16
7 Sunday ..... Matthew 5:17-48
8 ..... Matthew 6:1-15
9 ..... Matthew 6:16-34
10 ..... Matthew 7:1-20
11 ..... Luke 10:1-42
12 ..... Luke 15:1-32
13 ..... Luke 24:1-53
14 Universal Bible Sunday ..... John 3:1-21
15 ..... John 3:22-36
16 ..... John 14:1-14
17 ..... Romans 8:1-39
18 ..... Romans 12:1-21
19 ..... I Corinthians 13:1-13
20 ..... Ephesians 6:1-24
21 Sunday ..... Philippians 4:1-23
22 ..... James 1:1-27
23 ..... I John 3:1-24
24 ..... John 1:1-18
25 Christmas ..... Luke 2:1-52

For the last six days of the year, these passages are recommended.

26 ..... John 1:19-34
27 ..... John 1:35-51
28 Sunday ..... John 4:1-26
29 ..... John 4:27-42
30 ..... Hebrews 11:1-16
31 ..... Hebrews 11:17-40

In this issue .

COVER—This photograph and th on pages 3-5 are used by pe of the Japanese newspaper, "F

THE BOOK THAT LIVES

THE BLUE-EYED RYOKAN SAN
A special project by a youn missionary brings happiness poor children of Japan.

KARL OLSSON: IN BED WE SLE

SCIENCE WITH A PLUS
St. Olaf's science department i among the nation's best at libe colleges. Here is what the faculty is trying to accomplish

THE WORD AND THE CHURCH
Dr. Eastvold is vice president ELC and president of Pacific an College in Parkland, Wash

EDITORIALS

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THE CHURCH IN TODAY'S WOR

WITHIN THE ELC

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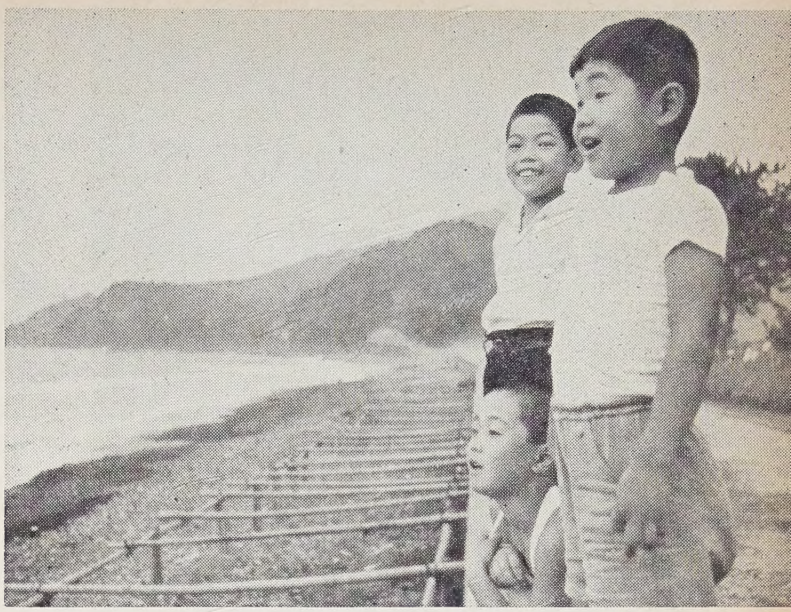
The Blue-Eyed Ryokan San*"



Among the children were some who had never seen the sea . . .

The following article is the translation of a story from a Japanese newspaper entitled "People." Pastor Bowman, an ELC missionary in Japan, is a 1953 graduate of Wartburg Seminary, Dubuque, Iowa, who is spending his first term on the field.

The look of wonder in the eyes of a child
who catches his first glimpse of the sea—
the delight heard in voices as children
play games in the ocean—
the look of contentment revealed in the
faces of children who have found
new happiness — — —
these were the rewards that came
to Pastor John Bowman as he vacationed
with thirty Japanese children by the sea . . .

An American missionary with his own money invited children of orphanages and poor homes to the ocean at Yugawara so that they might also enjoy the ocean swimming during the summer. The missionary is Pastor John Bowman of Kajiya, Yugawara, near the Yugawara Hot Springs, and the children are from the Boshiryo, an orphanage of Itabashi-ku, Tokyo. There were some thirty children.

Pastor Bowman came to Japan for the first time just after the war as an American soldier. He was much concerned about the homeless children he met in the vicinity of Ueno in Tokyo. After he returned to the United States, he studied at a seminary in Iowa and then returned to Japan as an ordained pastor five years ago. He lived in the Itabashi area where there are many poor homes. He was happy to assist these people, and he used to give clothing and rice to the needy people every Christmas. He studied the Japanese language also in order to become more intimate with the people. After one year in Itabashi, he became the pastor of the Yugawara Lutheran Church. Here, too, he was concerned with the needs of poor people and gave many things to them. He showed good movies and colored

okan san is an old monk who is famous for his poetry and his of kindness to poor children.

Housemother and children in anticipation the night before leaving.

slides to them, and he taught English to the young people.

Itabashi was part of the industrial and noisy city of Tokyo, but Yugawara was a town surrounded by beauties of nature. John Bowman remembered the things he had experienced in Tokyo. When he saw many people bathing in the ocean, he wished to offer the same happiness to the poor children of Itabashi. He started to save money with the help of Mrs. Bowman, and after some time finally accumulated enough.

Pastor Bowman's house stands on a hill at Yo hama, Kajiya of Yugawara, and is much simpl those of the ordinary Americans. He uses an o watch. Its face is much scratched, but it keeps ti enough. He remodelled a Japanese house which used as a church. It is evident that he did no any money there either.

One morning during the children's summer w thirty children of Tokiwadai Boshi-ryo left Tok their housemother. Pastor Bowman was with th cause he had come from Yugawara to meet the children loved Bowman san and they becam friends on the train even before they came to Yu They were happy to see the beautiful mountains Peninsula and the pretty islands in the sea. T theran Church in Yoshihama was used for thei quarters for the four days. The church workers Bowman san and took care of the Bible studies, tion, choir, and even the bath. Bathing in the oce the most popular sport. Among the children we who had never seen the ocean, and Bowman s happy to see these children really excited. The people of the church brought them watermelo church ladies gave them cookies; and much pa taken to care for their health. On the last nigh enjoyed a camp fire and heartily joined in the and the games. These children will likely never this experience throughout their lives.

Mrs. Bowman was busy with cooking and taki of the daily needs of the children. She prepare swimming suits for those who did not have thei

The four days in Yugawara must have been derful experience and education for these or children. Some of them wrote about their expe as follows:

Pastor Bowman helps some of the happy children with their baggage.

oshiko Kobayakawa (third year, Middle School): hought Pastor Bowman was a good and kind man ause he came to our place when we were going to gawara. I am thankful for such a foreigner who does ny good things for Japan. I am sure that our country become much better if we have more people like ."

imiko Nomota (first year, High School): "The ls were just delicious. I love fish and especially 'sa-ni' [a Japanese dish of rice-balls with raw fish pped around them]. The four days' experience will ays be a happy memory throughout my life."

hieko Kojima (third year, Middle School): "Dur- the campfire Pastor Bowman said, 'Have you ever d the fish's song?' We thought he would sing for nd waited a long time. But he never did sing, but opened and closed his mouth over and over again. ally, we realized that he had fooled us!"

ne child who could not go to Yugawara wrote as ws. He is *Kazuo Nomoto* (third year, Middle ol): "I could not go to Yugawara, but I have re-ed postage stamps (from Pastor Bowman). My leg injured and I could not walk. I was very sorry I could not go with my friends when they went to awara, but I was happy when I received the stamps. ve stamps. And very soon my leg will become al-t." Pastor Bowman had thought about those who d not come and he kindly sent stamps to them. y were the foreign stamps that he had been sav-

ople in Yugawara call him the "blue-eyed Ryokan " but they are sorry to know that he is leaving Japan urlough next year according to the practice of the heran Church.

The children loved Bowman san and they became good friends on the train even before they came to Yugawara.

Happy sea bathing—their greatest joy.

The children talk and listen to Pastor Bowman as they enjoy a meal together.

In Bed We Sleep

Confidential Disclosures

A photographic rhapsody in a recent issue of *LIFE* gives us a pretty picture of a bed with two recumbent figures and a quotation by Herman Melville:

> *How it is I know not; but there is no place like a bed for the confidential disclosures between friends. Man and wife, they say, there open the very bottoms of their souls to each other; and some old couples often lie and chat over old times till nearly morning.*

Melville may have known a great deal about whales, but he knew very little about beds. Since I was a child, I have been told about the inspiration which comes to great souls on their pallets. And now I have been told about the soothing, reconciling darkness which encourages man and wife to midnight dialogues bright with wit and tender with poetic feeling. I can't believe it.

The Night Watches

It isn't that I wouldn't like to. The beautiful line from the Psalms, "When I . . . meditate on thee in the night watches," fills me with longing to be a horizontal saint. But once I have hit the sack, I do not converse amiably, I do not philosophize, I do not even think great thoughts about God. I just sleep—a beastly, sodden sleep, full of gurgling breath, snores, and occasionally, when I have indulged a fondness for cheese, great parabolic nightmares with burning cities, mummy vats, and fragments of the Rosetta Stone in technicolor.

Alexandrian Beds

Clement of Alexandria, who tried to make the everyday of second-century Christians reflect their piety, has quite a bit to say about sleep. After a practical suggestion to the Alexandrian aristocrats that they ought not have beds with carved feet because this encourages creeping things to ascend, he gets down to business. The bed, he says, should be neither too hard nor too soft. If it is too hard, it doesn't permit sleep. If it is too soft, it encourages a soggy stupor. And Christians, like soldiers, should sleep so lightly that they can frequently to do battle against the enemy—tha pray.

Just Right

For years I have been looking for the bed tha ent is talking about. The bed which will let yo lightly and which at intervals catapults you into of devotion and contemplation. It would be boon if that lagging sermon, that obstinate lectu long overdue article could be polished off at 4 A.M. Alas, I have not found such a bed! I have beds which have induced restiveness and even which have required engineering skill to sleep none which have encouraged saintliness. None

Diligent Dialogue

The same holds for other sites. Waiting roo hospitals, bus stations, and airports are suppo detach the mind for contemplation. There are who prepare startlingly good articles while their shop for hats. But for me these occasions provid vacant time: the slow oozing of empty minutes.

It is the same with insomnia. On those rare oc when I lie awake and stare at the ceiling, I better. I do not then consort with ideas but wit victions about my inadequacy. The inward conver is limited to terse epithets addressed to myself a peated multitudinously: "Stoop, churl, oaf, dolt gler!" This may be salutary, but it is not ver ductive.

The life of the mind and the life of the spir something else. They flourish in the laboratory. I only when I am conversing with another perso to face or when I am reading his book. I *com* with God when I am in the posture of prayer or gling with a text. To converse with God is not lax on foam rubber. It is to wrestle. It is to hobble lamed like Jacob at Jabbok. The advice of Cla to himself in *Hamlet* is apt: "Help, angels! Make Bow stubborn knees!"

© Karl A. Olsson 1958

cience with a Plus

In the laboratories, future scientists learn by doing.

This age of missiles and satellites calls for more and more young scientists. St. Olaf's top-notch science department is sending out high caliber men and women who have the plus factor of a sound Christian background.

Sputniks, rockets, vanguards, missiles, satellites!!

These words have blossomed rapidly into every day speech as a symbol that the world has entered a race with an uncertain prize waiting at the finish line.

These same words crop up in classrooms at St. Olaf College too, where science students are making career plans in one of the nation's top liberal arts science departments. And they are keenly aware that the responsibilities of science now call for men with Christian background.

Faculty members too have expressed a deep personal responsibility for the future careers of their students.

"Scientific man is on the march," St. Olaf President Clemens M. Granskou said on campus recently, "and today's technical upsurge is presenting serious challenges to American education. We are being challenged to bring new scientific discoveries down to earth and apply them toward creating more and better things for everyone."

"It is to this future," he emphasized, "that Christian education is now addressing itself."

St. Olaf instructors in chemistry, physics, biology, and mathematics concur on these points:

1. That this scientific march must be staffed by high caliber Christians in education, in industry, and in laboratories.

2. That we need to awaken qualified Lutheran youth who have an interest in science.

3. That we need to help them while they build a foundation for their careers.

To this chairmen of the science departments added their personal comments on contemporary events in science and education.

Chemistry

Dr. Albert Finholt of the chemistry department said . . . .

"Since science has become increasingly important, I'd suggest that all students take some high school and college courses in the subject. If it did not arouse their interests for a career it would at least help them understand the age they live in.

"We like to build our college chemistry courses on the platform of science that students gathered during their high school days. If these students plan on a chemistry career they should be highly inquisitive. Even in high school they should quench their mental thirst in science books. Their determination for information should surpass what is offered in the classroom.

Mathematics, with either the slide rule or pencil, is a keen scientific instrument.

"Today there is no reason why a high scho should shy away from a chemistry career. If qualified she could shape a career for herself e industry or teaching."

In the chemistry department at St. Olaf, the certain fraternal spirit among the students who ment and study together. Dr. Finholt explained t spirit has become a tradition evolving from the sional success of earlier graduates. Now they hol of the nation's top chemistry positions and it present students feel that they're associated w best. "Your studies here will mean hard work," his classes, "there is a reward for the best educatio money can buy."

The truth of his belief has been recognized nat The academic world places St. Olaf among t liberal arts colleges supplying Ph.D. candidates t uate chemistry schools. Industry pays tribute to partment with thousands of dollars in grants. of this money is channeled into scholarships bring in top caliber high school students to furth chemistry tradition at St. Olaf.

Mathematics

Professor Clarence Carlson in mathematics say "To quote a professional saying, 'It's not how math you can get along without, but how much you would use if you knew it. This should dete the practical amount of math that career-minded require.'

"We want good math students coming to ou leges. After graduation they go out with a Ch background for the teaching profession and other Today there is a surprising lack of math teacher even give evidence of a deep church interest.

"This era has lifted mathematics to a new pl Once public opinion considered it was merely an cise for the mind. These realizations caused many of mathematics that were formerly on the gra school level to now appear in our college curric

"For high school students interested in any sci career it is not amiss to take whatever four-year program their school offers. Today mathematic become a keen instrument of all scientists."

Professor Carlson was disappointed about the tance of girls to enter mathematics. There are teaching openings, he said, or these girls coul math in business or industry. The same applies to men.

Enrollments in his department have reached a time high and he explained that part of the reaso growth of statistics in business and government dents are also finding that they need a good foun of math in almost all graduate schools.

Physics

ofessor Peter Fossum in physics says. . . .
'rom the time of birth we are surrounded by laws of ics and to understand even a little about physics is elp towards understanding life and the universe. ı school students should take at least one year of ics and learn something about *how* these physical work before they come to college. Then in college can learn *why* these laws work.

'here is a certain beauty in working with God's ical laws and seeing their consistency.

don't know of a single physical law that scientists eneral agree they could change for the better. But more than that, once physicists examine these laws, find that their workings are just common sense."

cause of the close kinship a physicist feels with as he works, Professor Fossum was hopeful that asing numbers of students will consider a course wo of physics. Physics applies everywhere in our he emphasized, and several of the courses offered t. Olaf prove it. One of these is household physics is taken mostly by home economics majors. They ı how to apply the laws of heat, and how these effect cooking and refrigeration.

nother course in acoustics is studied by many music ents. In the laboratories they learn about sound smission by the human voice and musical instruts.

ere are tremendous career possibilities in physics, essor Fossum said. Teachers are needed, large and l industries are constantly developing their research and government experimental laboratories are ely recruiting qualified personnel.

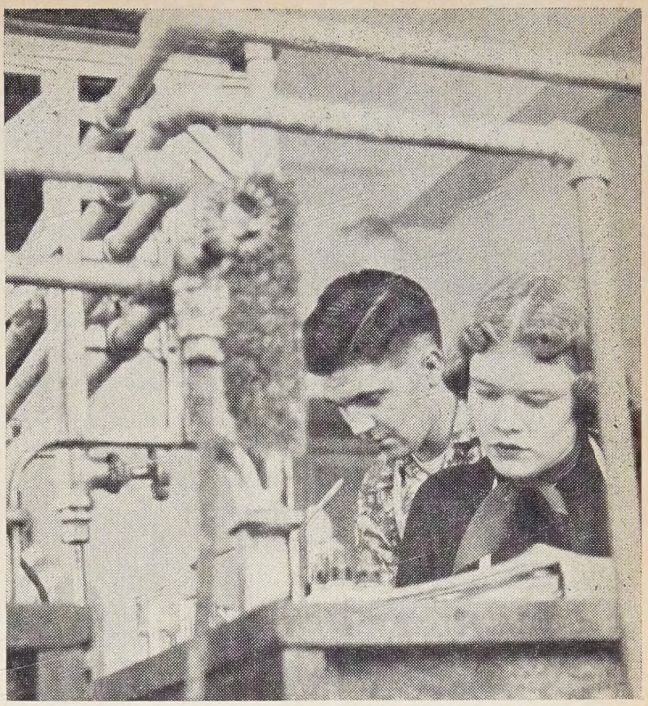
Biology

. Harold Hansen of the biology department says.

uriosity and perseverance are symptoms to note e high school student feels he might be interested science career. The sciences are an outlet for man's sity, and through the scientific method, the astions between cause and effect are determined.

y perseverance, I mean that a likely candidate for entific career would not be satisfied with shallow ers for his questions about life, people, and prob. The trait is absolutely necessary. In science dsies seldom are accidental. They usually follow an ustive familiarity with the subject.

'he world of biology is one of the most absorbing e sciences because it involves the study of living s. Earlier it was thought that biology was widely ated from the other sciences. Now there are more more inter-correlations developing with the other s.



Science is co-educational at the Northfield, Minn. school

"Because of this tie between the sciences, high school years are a tremendously important time in life. This is the formulative time when a good teacher or an interesting course of studies could easily shape the destiny of a career.

"And if high school teachers have time to conduct actual biological projects and experiments, the impressions upon students is heightened."

Dr. Hansen said that biology, like the other sciences, is taken by students with many different careers in mind. The largest group in St. Olaf biology labs are enrolled in courses leading to pre-professional work. There is heavy emphasis of the subject for such careers as dentistry, pharmacy, medicine, etc.

But the department chairman said that more and more students in psychology, sociology, and theology are also taking biology. They are finding that it adds breadth to their educations when they go into social work, counseling, the ministry, teaching, and other allied fields.

But Dr. Hansen had one thought-provoking word of advice for young Lutherans who are interested in a career because of the income it offers. "Any position must pay out through inner satisfaction in serving God and man" he said. "After a while no job is worth the money alone. It is only a partial payment for services rendered."

The first of three articles by Dr. S. C. Eastvold . . .

The Word and the Church

What Is the Word?

The three merging Churches (ALC, ELC, and UELC) have adopted a magnificent *United Testimony* concerning our common faith. It is very heartening to read the section dealing with *"The Word."*

It is now a little more than forty years since our Fathers led us into a three-way merger in 1917. Their chief concern dealt with the doctrine of "The Word." It is true that there were many practical problems, where freedom was allowed, but only in conformity with "The Word of God" as found in the Holy Bible (cf. II Tim. 3:16-17, AV; II Peter 1:21, AV). The Christian man and the whole Church will be governed by the way in which the "Word of God" (the Bible) is accepted.

Of great concern is the question, "Do our colleges, seminaries, pastors, and lay people fully accept the *United Testimony* in our union articles?" In other words, is there a clear witness to the meaning of this precious truth?

Let us review what was clearly the faith of our fathers in 1917. I entered Luther Seminary that year. I personally knew all the leaders of that day. I sat in college and seminary classes and heard the voices of the best of the leaders, who were devout men of learning. It seemed that they stood united in their testimony regarding the *Word of God,* both in voice and in print. The sermons and lectures were united on the *Word of God* throughout the Church. I beg to present an echo from that day, and in large measure an echo from conservative Protestantism of that day. This is what they taught us to witness to a world lost in sin.

The Bible is the Word of God. This Book has come through all the shocks of the centuries without a wrench, and all the furnaces of afflictions of every age with every document in every pigeonhole. It has been said that all the contradictions of any seeming importance that have come from the known manuscripts of the Bible could be printed on one-half of one page and not one of them would affect a single doctrine dealing with the way of salvation for the sinner.

Like the immortal Christ, so is the *Word of God,* it has "the dew of youth from the womb of the morning" (Ps. 110:3). It wraps itself within the everlasting past and opens on the eternal ages. The *Word of God* will go on into the deathless future when this world's glory has descended into final oblivion. This Book is distinguished from all other books.

Verbal Inspiration

Our church fathers taught us to accept and be *verbal inspiration.* This is the real battleground. part from this doctrine of inspiration is the real Such a departure has been quietly going on for time—even in our own Lutheran Church. If this fully accomplished, we will no longer have a L Church. This is the real reason why many churches are hesitant to appreciate the accept membership in the World Council of Churche view of the Bible is denied in the official circles world-wide organization.

Inspiration is the essence of authority. Verl direct inspiration are, therefore, the Thermop Biblical and Scriptural faith. No breath, no syll Word, no Book; no Book, no religion. Luthe departed from the *verbal inspiration* doctrine. T position was taken by Melanchthon, Martin Ch J. Gerhard, and so on.

Dr. Reu (ALC) has shown conclusively in l book, *Luther and the Scriptures,* that Luther hel doctrine of verbal inspiration and that the whole the inerrant Word of God. Let it be clearly un that by *verbal inspiration* we do not mean any m cal dictation. We only mean what the Scriptu says, that all Scripture is inspired of God, that h of God spoke as they were moved by the Holy and that therefore all that they wrote was th of God as God wanted it written.

The Bible is *authority* because God is the It matters little who wrote it. It comes to us an by miracles and heralded with fire (Mt. Si Pentecost.) It comes clothed with the authorit prophets, apostles, evangelists, and Jesus. N grand proof of literal inspiration as heard in of the prophets and apostles which enabled the men, obscure and without influence, fishermen, publicans, day laborers— to bravely and boldly t world from Pharoah to Nero. "His words wer bones," cried one. "I could not stay. The Lo spoken, who can but prophesy?" The Word of cites the story of the creation of the world in then, uncounted years later, in the last of the books, God is still speaking—showing us lost covered, restored to communion with God, and in Paradise beneath the shade of the tree of li is both the prologue and epilogue of a drama b and unique. How dare any man speak until spoken?

The Critics Are Challenged

he Bible courts the closest scrutiny. It challenges critic to "search the Scripture." Let it be sifted, lyzed, and pulverized to the last thought. Every and tittle" is important. What book, other than the le, could stand such a challenge! God has written nd none can exhaust it. The more scrutiny, the more nity; the more dissection, the more perfection.

Ian's guilt and God's justice are two infinites. The *rd of God* (the Bible) must be infinite because it ls with these two infinites. The Bible must be the *rd* of divine authority because it reconciles these infinites. The *Word of God* testifies to infinitely re than self-apology. When the Bible describes hu- n depravity and reveals the infinite atonement, I w the Word is divine. I see an infinite Savior in rist on the Cross, making infinite answer to my cry the wilderness. This revelation answers my cry of austion. Thus the Bible, the inspired *Word of God,* ves itself to be the soul's geometry, the one eternal thematics, the true Revelation of God. *Guilt—God—nement!* All of these testify to the fact that the le is the inspired *Word of God.*

Iow did the prophets of old know when God spoke them? Did they put God in the chemist's test tube, did they hold the handwriting of God in front of low pipe of philosophical examination? The ques- ns are foolish. The Scriptures are their own self-evi- nce. They claim divinity. Inspiration is as much an ertion as is the doctrine of justification by faith. Both nd on the authority of the *Word.*

The Divine Author

The Bible does not speak by proxy. Chapter after pter begins: "And the Lord spoke, saying. . ." The man author is God's chosen instrument to write what d wants written. Each writer, whether Isaiah or Paul John, writes God's message, each in his own way. e self-announced speaker is God.

Christ accepts and endorses everything written, and kes most prominent those miracles which infidelity ards as most incredible. All of this He does upon ground of the authority of the Bible as the *Word of d.* He passes over the human author, leaving him of account. In all His quotations from the Old stament He mentions but four of the writers by me. The question with Jesus is not as to the human iter, but rather He quotes the divine Author. This sition was steadily held by the apostles and the stolic Church. Throughout the New Testament we eatedly find such expressions as "He saith," "Well ke the Holy Spirit by Esaiah the prophet," etc.

The matter of great importance is the fact that the le is "God-breathed." The human writer is the instrument, God is the author. "Holy men were moved." Their writings, their manuscripts, what they put down and left on the page, were *God-breathed.* On the original parchment, every sentence, word, line, mark, point, pen stroke, jot, tittle, was put there by the will of God. The word of the Lord came to the writer! It came: germ, seed, husk, blossom—in its totality—*words* which the Holy Ghost declared—*the words.* St. Paul asserts that Christ spoke in him: "Written not with ink, but with the Spirit of the living God" (II Cor. 3:3). And all the while the Holy Spirit let St. Paul write God's message in his own way and in his own style. But what he wrote was the Word of God.

There is a real sense in which the human writers of the Bible were reporters. They were not left an instant to their wit, wisdom, fancies, memories, or their judgments, either to order, or arrange, or dispose, or write out. They were reporters: intelligent, conscious, passive, plastic, docile, exact, and accurate. They colored their ink with their own personalities. The *word* went through them as water through a glass tube, reflecting the colors: yellow, green, red, or violet.

The Bible is a *God-breathed,* oracular Book, created by the breath of God—a *verbally inspired Book,* whose *words* are the *Word of God, infallible, authoritative, final*—the court of last appeal, the very utterance and voice of God, who spoke in the times past in the prophets, and who has spoken to us in these last days in His Son—words commanded to be written in the days of Moses and commanded to be written in the days of the apostles (Rev. 1:4). On this ground alone arose the high attributes ascribed to it—its divine origin, sanctity, sublimity, authority, and sufficiency for mankind. On this authority rests its holiness, perfection, and perpetuity. What the writers of the Bible say, that is the Word of God (I Tim. 6:20-21).

The *Word of God* is not given merely to reveal the will of God and to instruct man as to what to believe and do. The *Word of God* is efficacious, i.e., it has an inherent power to awaken, regenerate, justify, sanctify, and preserve man. It communicates, bestows, and imparts grace; it gives and sustains spiritual life; it actually and practically saves man. The Holy Spirit is present and working through the *Word,* (cf. Jer. 23:29; Matt. 4:4; John 6:63; Rom. 1:16; II Cor. 10:4-5; I Thess. 2:13; Heb. 4:12; I Peter 1:23).

The Church must always be on guard lest we lose our greatest heritage. There are signs that we must heed in this area. As for me, give me the plenary *verbal doctrine,* with all its difficulties, rather than the doubt. I accept the difficulties, and humbly wait for their solutions. But while I wait, I am standing on a rock. It is *this Word* that is to be central in the work of the contemporary Church.

Editorials...

On the 9th of October an old, old man died in a villa some eighteen miles from Rome. His death was the signal for the beginning of a wave of publicity the like of which has probably never surrounded the death of a human being since the world began. The daily papers were almost literally filled with news stories of every description. Radio and television found in the death of this man the incentive for devoting hours to anything connected with his life and death. Eulogies were equally extravagant. Even a sports magazine devoted a page to eulogizing this man.

"Habemus Papam"

Why all this? Because the man who died was Pope Pius XII, for 19 years the head of the Roman Catholic Church. Perhaps we should give him his full list of titles: "Bishop of Rome, Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Province of Rome, and Sovereign of the State of Vatican City." In much simpler language, he occupied the position of chief leader and executive of the world's largest Christian Church; and, in accordance with the doctrines of that Church, he also was a temporal ruler, reigning over the 108-acre Vatican.

It will have to be admitted by all honest people that Pope Pius XII was a "good" man. History may say that he was one of the greatest of popes. He wanted to be known as the "pope of peace," and no one has a right to say that he was not sincere in his desire to advance the cause of peace among nations.

However, it would not be possible for a Protestant—or, for that matter, for any non-Roman—to share wholeheartedly in the eulogies over this man, not because of anything in him as an individual, but because of what he represented and what the institution he served means in the world today.

On the spiritual or theological side, we cannot well forget that he was the author of the brand new doctrine of the Assumption of the Virgin Mary, another step in the deification of the mother of Jesus Christ. There seems to be every indication that the Roman Catholic Church is about ready to take the final step in completing its system of theology regarding the Virgin Mary, that of proclaiming her "Co-Redemptorix. the age-old doctrine of the Trinity will have b placed by a doctrine which includes in the Godh addition to the Father, the Son, and the Holy Spi the Virgin Mary. If so, the "credit" for adding a person to the Godhead will belong in the reign XII.

On the temporal or political side, it is not easy low along with all the eulogies which are being upon this man because of his opposition to di It is true that he did at times speak out against and that he was the avowed enemy of Comm However, it is a bit difficult to forget that the R Catholic Church is itself the most absolute dicta which mankind has produced. Nor is it easy to how the Roman Catholic Church smiles upon th tatorships of Spain, Portugal, and some of the American countries. Nor can one well overloo fact that the temporal power and political influe the Roman Catholic Church continues to be t against any advance of Protestantism in Roman olic countries. At the same time, that Church de full rights in countries where Roman Catholics the minority. The word "democracy" has no place vocabulary of the Roman Catholic hierarchy.

The death of Pius XII also points up the conti dilemma of the Church of Rome in the modern p On the one hand, there are the spiritual prete which that Church makes—to being the only Church and the judge of everything spiritual i world according to its own standards. On the hand is the claim, which necessarily follows, th Church is also temporal, and that the Pope is a ten sovereign. The dilemma comes in that it is increa difficult to "have one's cake and eat it." It has interesting to notice how the temporal pretensions Church have been played down in connection wi death of Pius XII. This has been a matter of exp cy, not of conviction, and it has probably proved very wise from a public relations angle.

The interesting point arises: Was it to the fune a spiritual leader or of a temporal sovereign that dent Eisenhower sent his Secretary of State? Th uation points up the dilemma exactly. If it was funeral of a spiritual leader, there is probably not a deal to be said against it. After all, at about the

ıe the President himself laid the cornerstone of a ɔtestant headquarters building in New York City. ɔwever, it is then a bit difficult to understand the ɛssity of sending three high-ranking representatives a foreign land.

On the other hand, if it was to the funeral of a tem-al ruler that Mr. Dulles, Mrs. Luce, and Mr. McCone nt, then the entire difficulty of relationships on a nporal basis is pointed up. We went through all that the days of both President Roosevelt and President uman, when those gentlemen wanted representation the Vatican on a temporal, diplomatic basis. The nerican people on those occasions made its will very arly known. Refusing to consider the Vatican a itimate temporal power, they refused emphatically sanction the idea of the sovereign United States of nerica sending a diplomatic representative to the tican, the headquarters of a religious denomination.

s this is written, the choice of a successor to Pius XII ; just been made. He is John XXIII, another Italian dinal. The newly-elected pope has appeared on the cony of the Sistine Chapel in the Vatican, and the ɔclamation has been made, "Habemus Papam," that "We have a pope." Throughout the Roman Catholic rld there is rejoicing, as indeed there should be. ieving as they do, Roman Catholics should rejoice ɛr a new person placed in what they consider the hest position in the world.

For the rest of us it is a matter of indifference who person is. Whether he proves to be a "pastoral" or political" pope, he will simply perpetuate the system h which non-Romans have had to live for cen-ies. To him as a man, we owe respect. To our fel-y citizens who are Roman Catholics, we owe friend-ess. But as to the system which he represents, we ɔw of no reason to change our estimate of it—a the-gy which has so far departed from the Word of God t there is little resemblance between it and historic ristianity; and a dictatorship so complete as to make purely political dictatorship fade into insignificance.

e-fabricated News

month or so ago a press report from Roman Cath-sources was widely circulated through the Roman ss in the United States. Datelined Bonn, Germany, reported that a Lutheran agency had investigated ances of alleged Roman Catholic persecution of Prot-ınts in Colombia and had given the Roman Catholic urch a clean bill of health.

n October the Lutheran World Federation Commit-on Latin America met in Berlin. A careful investiga-tion of the Bonn sources of the press release was made, with the result that it was impossible to discover any Protestant or Lutheran group which had carried on this so-called "investigation" of persecutions in Co-lombia. The committee then called upon its experts on Latin American affairs to prepare a statement, which the committee adopted and incorporated in its report to the LWF Executive Committee, meeting in Stras-bourg, France. Following is the complete text of the LWF statement:

"It has come to the attention of the Lutheran World Federation Committee on Latin America that a Roman Catholic news dispatch originating in Bonn and pub-lished in America in September reports that 'Lutheran church officials' have declared that there is 'no persecu-tion of Protestants in Colombia simply because they are Protestants.' The dispatch further states that a Lutheran report 'absolves the Church from any respon-sibility for the incidents alleged to have taken place against Protestant missionaries.' This news report is supposedly based on findings of 'a group of Protestant clergymen, in co-operation with the Lutheran Church Association of Colombia' who 'investigated' the matter.

"In response to this dispatch, our Committee on Latin America states that it knows of no group of 'Lutheran church officials' in Bonn who could have issued such a statement. Nor does investigation by our committee in-dicate that any responsible Protestant church organiza-tion in Germany has issued such a statement. Further-more, there is no such agency as the 'Lutheran Church Association of Colombia.' Under these circumstances, the Lutheran World Federation Committee on Latin America must raise serious doubts as to the validity of the news story and voice its regret that this misinforma-tion is being disseminated.

"The press report quotes the Colombian ambassador to Germany as acknowledging 'murder of Protestants and the closing of some of their churches, chapels, and schools,' while at the same time disclaiming the inci-dents as 'evidence of any persecution of Protestants as such.' The Lutheran World Federation Committee on Latin America recognizes that freedom of worship is granted to colonists and other foreign residents who are Protestants. On the other hand, there is indisputable evidence of many attacks upon Colombian Protestants and upon their property during recent years, and it has been certified that many of these attacks were instigated by members of the Roman Catholic clergy.

"In making this statement, the Committee does so for the purpose of keeping the record straight as to the past situation prevailing in Colombia and to the many incidents resulting from such situation. It does so also in the hope that a policy of full religious liberty may be established and maintained by the new government recently established in that country."

Correspondence

Stand Up and Be Counted

►Your editorial in the October 21 issue should stir the heart of every Christian man and woman in this great country of ours. The time is now that our Evangelical Lutheran Church should stand up and be counted on the matter of the rights of our Negro friends. This isn't something that can be shoved back in the corner of our closets like a forgotten shoe. The issue is before us now, and now is the time to act on it.

There is no doubt that you are publishing controversial articles, but more power to you. We American people need to be stirred out of our complacent attitude. We secretly hope that by avoiding this issue we can be on the safe side and not be criticized, but how can we call ourselves Christians if we feel that we are superior because our skin is white? I can only say, "God forgive us!" if we feel that way because on judgment day I'm sure there won't be any residential restrictions and segregated schools.

I would like to believe that the articles in question didn't land with a "dull thud," but rather started many of us to do some serious thinking on this issue that has to be faced. God is surely testing us, and we pray that we as Christians can meet the challenge.

Thank you for listening to one small voice.

Mrs. Leo Heather
Tacoma, Wash.

I Was Shocked

►I feel compelled to write in answer to Warren Shoberg, Rapid City, S. Dak. He calls himself a high school senior planning to go into the ministry. I have no quarrel with him in his admiration for the liturgy and even his admiration for the Catholic Church. We have religious freedom, and we are supposed to look for the best in everything. But I was shocked to notice this young man's irreverence for the sermon. He states, "If one wants only to hear a speech let him go to the lecture hall."

The sermon to some may be merely a speech or a lecture. If that is so, it is too bad. It is in the sermon that man confronts God as God speaks to us about sin and grace. It was Luther who restored the sermon to its rightful place in the service. It may be that the sermon is on the way out. Then people can come to church and be soothed with beautiful liturgies, music, etc., which after a while may be in a language far removed from the man on the street.

I would like to remind this teenager and others of what they were supposed to have learned in their Confirmation class from Luther's Catechism: "We should fear and love God so we do not despise His Word *and the preaching of the same,* but deem it holy, and gladly hear and learn it." Let us have more preaching of repentance and conversion in our churches and people will cry out for mercy from the Living God. Then all this bigotry about forms will disappear.

(The Rev.) J. Precht
Viking, Alberta, Canada

Dear "Pastorina"

►Glad to see you're back!
I've missed you!

Lois Hansing
Minneapolis, Minn.

From Our Friend in Italy

►I don't know how to express to you my thankfulness for the wonderful hospitality which I could enjoy during the 15 months of my stay in America. The unforgettable experiences of the World Assembly, of the studies at Luther Seminary, and of the fellowship with the young people at church and at Bible Camp have been a great blessing to me.

I would like to give a special thanks to the youth of Bethlehem Church in Minneapolis who have been sponsoring me during my studies at the seminar; and to the young people of Colton Bible Camp in Oregon who will offering I just gave yester the two pastors working with ou sion churches near Naples. Th here in Rome during these da the annual Church Conventio wish you God's blessing for you which will be used for providing gelism material.

I arrived home safely two wee after an interesting journey c Italian ship. Now I shall contin studies at the Waldensian Sem in Rome, starting on the 3rd c vember.

As I look back on the summer spent in Oregon and Washing would like to say that it was a privilege and a great joy for visit the congregations, the Camps, and the leadership sch PLC. A heartfelt thanks to a families for their kind hospitali to the pastors for the wonderful c fellowship.

In the hope that the fello started in America may remai in the future, I wish God's b upon you and your Church.

Paolo Lucchesi
Rome, Italy

No Need to Fear

►We out here in this corner state were happy to read Evan Director Thompson's article o "Missing Link."

With more of that type of em on the individual, one need n union and centralization move Several I have talked with her that the individual will soon o come a number in a large org tion.

After returning from Foreig sion fields four times during past I have felt that there have been tute emphases and drives with Church. Not that they were p that way, but they practically v out as something more importan the question of the individual' tion to God. Again, in spite of fine and Bible-centered sermo hears in our churches, there se be so little of practical manife and sharing of Christian life.

G. J. Guldseth, M
Hendricks, Minneso

BOOKS *in Review...*

laytime Guidance

Fun Together. Sylvia Cassell, Broadman Press, $1.75, 74 pages.

This is a game book for the inexperienced ader of children who must suggest new acvities on a moment's notice. It is recomended for use by parents but would be of ore value to group leaders as many of the mes call for a large number of players. lany of the most familiar games (e.g., pomom-pullaway) are included. Few require adance planning. Materials needed are listed the beginning of the book; they may be athered and then any game can be used any time. Games are intended for 6 to 12-ear-olds and are arranged in order of age ppeal. They range from the most strenuous unning games to living room puzzlers.

Rolf Aaseng
Minneapolis, Minnesota

'Except a Grain of Wheat . ."

A Seed Shall Serve: The Story of Toyohiko Kagawa. Charlie May Simons, Dutton, 158 pages, $3.00.

Seventy-one years ago, a little over two lecades after Japan was opened to Western ations, a son was born to a wealthy Samuai and his geisha concubine in Kobe, Japan. He was destined to be a living twentieth entury sign of the power of Christian love ombining compassion for the poor with ractical action.

Toyohiko Kagawa's career started in 1909 n the slums of Kobe among thieves, prostiutes, and beggars, a short time after he had een baptized as a Christian and as a result f his decision to be a Christian minister in he slums. It reached its peak after World War II when he was appointed to the new rime minister's cabinet as councillor and as dvisor of the Department of Welfare. The eed, one frail, sickly man, has borne its arvest. His work of half a century among he poor and the outcast of Japan has helped o bring about beneficial social changes.

The fascinating and moving story of this postle to the poor has been beautifully told y Charlie May Simons, one of his American riends and a resident of Japan. Simons' style, ombining a delicacy of touch with a simlicity of description, seems well suited for ketching the Japanese setting and drawing he portrait of this gentle, simple, and indomitable man.

The early career of Kagawa receives more ttention than his more recent activities—the ast forty years are covered in only two of the nine chapters; and the reader will find little probing beneath the activities of the man to the thought and convictions which motivated and guided him. It will serve best as an introduction to a remarkable person for those who do not yet know him or, as in my case, to renew an appreciation of a man who has been out of one's thoughts for some time. The inquisitive person, who likes to probe beneath the surface of a man's career, will have his appetite whetted enough to want to read some of Kagawa's own writings to get an insight into the person behind the work.

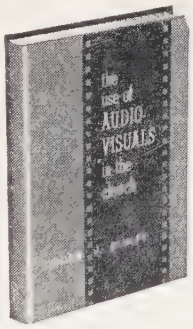
Robert Esbjornson
St. Peter, Minn.

Appealing to the Eye

"The Use of Audio-Visuals in the Church." Oscar J. Rumpf, Christian Education Press, 148 pages, $3.00.

"The Use of Audio-Visuals in the Church" is not just another book in a field where we find all too much of "you ought to" and not enough of "how to." This author gets down to spelling out basic steps of utilization, especially in the last half of the book.

The chapter "What Works Best With Each Age Group" is worth the price of the book. In a chapter on Flat Pictures, the author gives



practical helps on "how to file" and a comprehensive listing of sources where pictures may be purchased.

He also spells out the basic steps for good utilization of projected visual aids with different age groups and gives practical helps on organizing an Audio-Visual Department.

The A-B-C's of script writing are concisely delineated in the chapter "How to Write a Script." The book closes with "Audio-Visuals and Worship," describing several types of worship service in each of which a different visual aid is used.

Mabel W. Sihler
Minneapolis, Minnesota

Picture Story of Misery

They Are Human Too—A Photographic Essay on the Palestine Arab Refugees. Per-Olow Anderson, Henry Regnery Co., Chicago, 191 pages, $6.50.

This is the most brilliantly executed photographic "documentary" I have seen. It is the story in pictures of one of the greatest tragedies of our modern day—the tragedy of the Arab refugees who, dispossessed from the land they had held for centuries in Palestine, are the almost hopeless guests of a nation which already has far too heavy a burden of caring for the miserable and needy. While the volume came to our office as a propaganda piece, sent by the so-called "Permanent Delegation—League of Arab States" in New York, the book is far more than a piece of propaganda; in fact it was not conceived as that at all.

The author is a young Swedish photographer who has been following the wars and conflicts of men ever since the Spanish Civil War. While he is first and foremost a photographer, he is also a competent reporter. In the book under review he combines those two gifts. However, the text material is exceedingly brief; his pictures, with well-selected captions, tell the story.

And what a story it is! Mr. Anderson walks in and out among the Arab refugees of the Gaza strip. He sees how they live. He senses their spiritual struggles, their growing hopelessness. Through it all, the dignity of the individual is emphasized. The 130 photographs will present the reader with a gallery which will never be forgotten.

There is particular interest in this book for us who have a share in the work of the National Lutheran Council. One of the most far-reaching programs of physical relief which the Council has carried on for the past many years is among the Arab refugees. The continuing need of such a ministry is very apparent from the book.

More important, however, is it to read again through these pictures the sad old story of "man's inhumanity to man."

It would be rather easy, I think, for a study of this volume to lead the student to a feeling of hatred toward the people of Israel. That would be tragic; there is nothing in it which has such a purpose at all. These people, both Arabs and Israeli, are the pawns of history, and to attempt to fix blame is just about impossible.

OGM

For the Family Altar

J. R. Hest

Toward the First Sunday in Advent

The Wilde

The Epistle: Romans 13:11-14 • The Gospel: Matthew 21:1-9

Monday, November 24

THIS PRESENT LIFE

Read Deuteronomy 29:5

"I have led you forty years in the wilderness."

The wandering of Israel in the wilderness, from Egypt to the Promised Land, is a striking illustration or parable of this present life. Life is a wandering, but it need not be without a goal; the wilderness is unsafe, but those who travel through it with God need not suffer irreparable harm. When this wilderness is attempted without God then life is gone, for wilderness destroys. Moses said to his people that God had cared well for them. "Your clothes have not worn out upon you, and your sandals have not worn off your feet."

Set my life to the tempo of The Present Time, gracious Father. Then I shall remember that all things I see with my eyes are fleeting. Then also I shall have an urgency in all that I do; awaken to the real needs, hasten to serve You and my neighbor, and do the works of righteousness while it is yet day. I would redeem time in the present time. Amen.

Tuesday, November 25

HOME OF TROUBLE

Read Genesis 16:7

The angel of the Lord found her by a spring of water in the wilderness.

The experience of Hagar highlights a truth concerning this life. Thrown out of the house of Abraham together with her son Ishmael, she was in the wilderness, rejected and full of sorrow. True, she was a victim of someone else's interference with the plans of God. But it is precisely this interference with God's plans and laws that brings trouble into this world. Because God's will is not done perfectly here on earth, trouble is at home because this is the home of trouble.

Two troubles vex me, dear Father. One is my own sins that grieve You, and the other is the nature of this world because of my sins and the sins of all mankind. Keep me near the spring of Your forgiveness and let the angel of Your guidance direct me in the right way. Spare me from being destroyed by my own wilfulness, and deliver me from causing others to stumble. Amen.

Wednesday, November 26

FEAR-DRIVEN

Read I Kings 19:4

But he himself went a day's jo into the wilderness.

Here is one of the great contras Scripture. First, Elijah proves God prophets of Baal and slays all of Then, when Jezebel hears what has pened, she is angry, and Elijah run his life. Fear drives him into the w ness where he sits down beneath a B tree, and wishes that he could die. is no stranger. We are born with it it sets up housekeeping in our H either making us cowards or filling us caution, even where the Lord calls live fearlessly.

When we are in Your Kingdom, God, we are not to be driven by the that haunt and dominate those who not how to call upon Your Name. fear from us that we shall not be d by it. You have not called us to fear to fearlessness in simple faith. In humanness of ours, O God, giv strength, peace and reliance on You. A

✚

Thursday, November 27

THIS LONGING

Read Psalm 55:7

Yea, I would wander far, I would lodge in the wilderness.

David was in deep trouble. He was beset on every side by the enemy. His life was in danger and he was afraid. He began to think of getting away; he looked for safety. "O that I had the wings of a dove! I would fly away and be at rest." In expressing this desire to escape, David put into words the longing that many people have who sense the real dangers of life. But David also pointed out that the place of refuge is found even in the midst of the danger itself.

Your servant David discovered this truth, dear God, that we need not run away from dangers that we cannot control, but we can run to You. Give us the wisdom to cast our burden upon You knowing that You will sustain us, and that You do not suffer the righteous to be moved. We thank You, gracious Father, for providing us with islands of safety in a world bent on harm. Amen.

✚

Friday, November 28

STARTING POINT

Read Matthew 3:1

In those days came John the Baptist, preaching in the wilderness.

John was that "voice" Isaiah spoke of when he said, "The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight." It is there the way is made ready, in the wilderness places, such as the natural state of the heart and the mind, the place of lostness and confusion, the locale of death. There is the starting point for the work of the Saviour. The message of John was spoken to people in this state of roughness where Jesus was to come and make all things smooth.

It is out of this wilderness You have called me, O God. From not knowing to knowing You have brought me by the clear call of Your Word. From what I was born like to becoming Christ-like, is the story of Your power. If You have rescued me from the roughness and the valleys, let me not go back again, but keep my heart open to You that Your coming to me shall be constant. Amen.

✚

Saturday, November 29

HE CAME

Read Matthew 4:1

Then was Jesus led up by the S into the wilderness to be tempted by devil.

Man has not been left in this wilde to shift for himself, or to be victimize it. God has entered into it in Christ J The temptation of Jesus in the wilde may well stand for what He came to In that temptation the Savior and Enemy stood face to face and did ba The Savior was victor, just as He wa be the Victor in His dying, His ri again, His ascension into heaven, His c ing again to judge the living and the c

There is light in this wilderness, Jesus, because You have been here in flesh, and because You remain her Your Spirit. Therefore, we are g strength for our journey, hope for all days, and a purpose in making lighter load of life pressed upon the shoulder people everywhere. We praise You Jesus, for entering into our present Amen.

t "John" in 624 Years . . .

Cardinals Elect New Pope

(See editorial, page 12)

white puff of smoke went up from tiny chimney on the Sistine Chapel. hts flashed on inside the building. r the dense crowd gathered below t. Peter's Square a momentary hush ended only to be shattered by a ultuous cheering and shouts of va il Papa!"

his was the first signal to the world Angelo Giuseppe Cardinal Roncal- Patriarch of Venice and former Pap- Nuncio to France, had been elected ucceed the late Pope Pius XII as supreme spiritual leader of the ld's close to 500 million Catholics.

he crowd, however, had yet to wait l the identity of the new Pontiff announced, as well as the title un- which he had chosen to occupy the one of Peter.

ll they knew was that the Sacred lege of Cardinals, gathered in ultra- et conclave, had agreed in its enth ballot on the third day of vot- on whom the mantle of the papa- hould fall.

he announcement came finally after nall group of dignitaries began col- ng on the balcony of the Hall of edictions above the portals of St. r's. As the crowd shuffled impatient- a large velvet strip was hung from balcony. Finally, Nicola Cardinal ali, pro-Dean of the Sacred College Cardinals, came forward, gesticulat- for silence. Then, in a voice boom- through the loudspeakers of the za, he proclaimed:

Nuncio vobis gaudium magnum." nounce to you great joy.

n instantaneous roar from the vd drowned out the final syllables. Habemus Papam." We have a Pope.

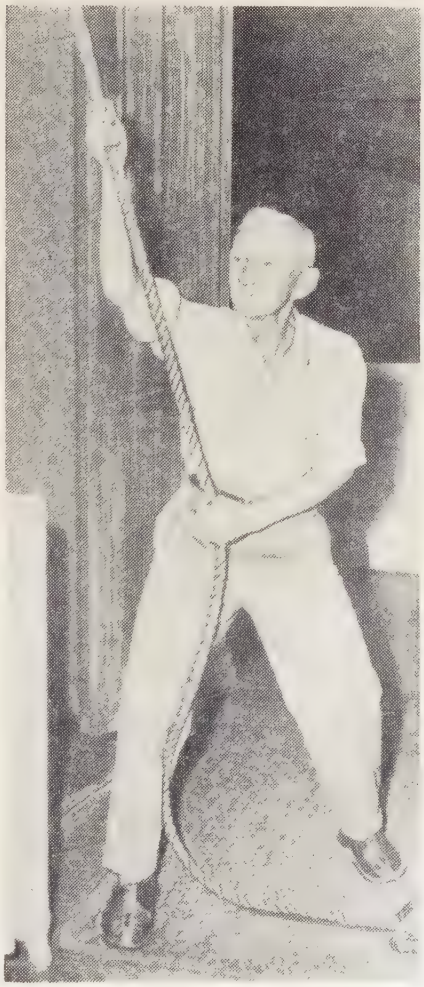
ew roars from thousands of throats e punctuated by cries of "Zitta" ence). Cardinal Canali held up his d.

Eminentissimum Reverendissimum hinum, Dominum Cardinalem An- m Josephum Roncalli." The Most Eminent and Most Reverend Lord, Lord Cardinal Angelo Giuseppe Roncalli.

Another burst of explosive cheers came from the crowd—now swollen to close to 250,000 persons—as the new Pope, short, stout and slightly bent under the weight of his 76 years, made his appearance on the balcony after having first received the homage of the cardinals.

With arms raised and in a strong, ringing voice Pope John XXIII imparted the traditional "Urbi et Orbi" blessing—to the city and world.

Immediately afterwards the great square resounded with fresh cheers as the Pope vanished into the recesses of the Vatican Palace to begin his reign as the 261st successor of St. Peter.



58 YEARS OF BELL RINGING—Eighty-five-year-old Daniel German rings the ancient bell of historic Gloria Dei (Old Swedes) Church in Philadelphia. He began his work as sexton of the 316-year-old church in 1900. A new law has authorized the Department of the Interior to acquire slum areas around the church to create a public park. The church itself was designated as a "national historic site" by Congress in 1942. —RNS Photo

Religion Via TV

TV Religion Course Popular

Sponsors of the first college course in Bible study ever offered over television in Washington, D.C. said they were "astounded" by the tremendous public response it has received.

More than 1,000 persons have sent in registration fees of $2.00 to the department of religion of American University for study guides and other supplemental material with which to follow the hour-long Saturday morning telecasts.

Over 100 others have paid a $20.00 fee in order to receive two hours of college credit for taking the course. They will come to the campus for final examinations.

The National Capital Area Council of Churches, which is co-operating with Station WMAL-TV and American University in offering the course, expected that perhaps 200 listeners might send for the study guides. When twice that number signed up after the first telecast, extra secretarial help was recruited. More than 200 registrations were received following the next telecast and even more after the third and fourth weeks.

American University, a Methodist institution, had to discontinue taking registrations for college credit when the number passed 100 because facilities were inadequate to handle more.

The college course on "The Life and Teachings of Jesus" is being conducted by Dr. Edward W. Bauman, chaplain at American University. A former pastor of Methodist churches in Ohio, Dr. Bauman has 12 students from the university in the studio with him each Saturday to give a classroom atmosphere.

—RNS Photo

CITED FOR INDIAN WORK—The Rev. F. Philip Frazier, a Congregational Christian missionary of McLaughlin, S. Dak., receives the 25th annual Indian Achievement Award from Mrs. Ethel Walker of Chicago. The missionary, a full-blooded Sioux, was cited for his "distinguished leadership among Indians and non-Indians alike."

Shallow Religion Hit

The shallowness of modern religious awakening was hit at in two quarters this month.

Dr. T. William Hall, head of the religion department at the University of Denver, told a meeting of the school's alumni that today's popular religion is superficial and falls far short of the depth of historic faith.

He said religion ought to be "an attempt on the part of persons to answer the fundamental questions of human existence with a maximum of meaning and truth."

In a brief outline for a framework for religious belief, Dr. Hall suggested:

Retention of a heritage of the Bible and tradition so the person may know who he is and the tradition from which he comes.

Religious belief must be relevant to tragedy, evil and suffering.

Beliefs ought to be in harmony with all available knowledge and be the result of rigorous intellectual discipline.

Religion must have a moral sensitivity and responsibility.

Religion must contain a meaningful belief in God, a commitment to that reality in which we live and have our being.

Meanwhile in Minneapolis, the Rev. R. E. Berntsen of Muskegon, Mich., speaking to ministers of the Evangelical Free Church of America, questioned whether America's religious revival is "the real thing."

He said the awakening "has so many shallow aspects to it. America's greatest need is godly living and real old fashioned piety in every walk of life. That doesn't come just overnight, but through pulpit preaching and parsonage living that emerges from the hearts of a man devoted to Jesus Christ."

Too many people, he said, want "only to admire Christ and not humble themselves and accept Him as Savior and Lord. They refuse to allow God to control their lives but fritter away their time on television and so many other non-essentials."

SANCTIFIED HALLOWEEN

This instruction on the bulletin board of the Church of the Good Shepherd in Lexington, Ky. set the tone for a most unusual Halloween party.

"Tax for admission will be 10 cents per head," the order continued, "with heavier fines for not coming suitably dressed for the occasion. St. Matthew will fine all those not in costume.

"All costumes should represent the Saints (God's friends) and not His enemies. . . . See your Bible for details on dress or ask for help in designing them."

Halloween, observed as a holy day "rather than a time for pagan revelry," was a great success although some of the youngsters were a long way from being saints.

Salome was there . . . with the head of John the Baptist on her silver tray. And, among the many other Biblical characters, was David with his slingshot accompanied by Goliath. . . . Even the serpent from the Garden of Eden slithered its way in.

Church Transformed Into Youth Center

Trinity Lutheran (German) ch
83-year-old landmark in Philade
was transformed by voluntary labo
the first youth center ever start
this city under the auspices o
United Lutheran Church in Am

Known as the Tioga Comm
Youth Center, it is located in an
populated, under-privileged and
dominately Negro section of Phi
phia.

New facilities include a gymna
canteen, meeting rooms for youn
ple and adults, offices and a playgr

A "skeleton" congregation of t
German language church turne
large property over to the Pennsy
Ministerium of the ULCA for $

Says Church Must Feel "Urban Strains"

A Congregational leader decla
Pawling, N. Y. that a Christian c
which "sets out to involve itself
stresses and strains of urban
asking for trouble."

Dr. Robert W. Spike of New
a general secretary of the Con
tional Christian Board of Home
sions, added, however, that it
kind of trouble in which the c
should be involved.

He addressed a conference on
municating the Mission of the C
in an Urbanized Society which w
tended by Congregational Christia
Evangelical and Reformed mi
from 150 churches in 12 states.

The conference was sponsored
Office of Communication for the U
Church of Christ together wit
Congregational Christian and E
home missions boards.

Explaining that most churches
only "a small fragment of the
world," he said that city dwelle
in a number of worlds—"the
world, the world of family and
munity, the leisure world, and th
tasy world."

There is no use talking about
municating the Gospel, Dr. Spik
"unless the minister, and the c
with him, spends as much time a
tention on the people who are c
of the church as in self-cultivatio
enjoyment."

Ranchers Study Theology

By James Hanson

)o laymen want to study theology? 'hey do, when given a chance.

n fact, fifty-one laymen of the ky Mountain District came to at Falls, Montana, for three days, to study theology. They came be- se they wanted to learn more of the content of the faith they profess confess as Lutheran Christians.

'he Rocky Mountain District sensed desire on the part of its laity to n more theology when it passed a lution at its 1957 convention to oint a commission on theology to ly and gather information concern- the development of a program ch would aid in producing a theo- cally informed laity.

'he commission was appointed, and first Layman's Theological Insti- in the Rocky Mountain District held this fall at Our Savior's Lu- an Church in Great Falls.

aymen came from all over the dis- . Ranchers, farmers, businessmen, smen, engineers, metal workers, kers, a barber, a doctor, and a ksmith came to study. They came pared, for with the advance regis- on fee of $10.000 came an Insti- Study packet, which included e materials: Nichols, *Primer for estants;* Brown, *The Significance he Church;* Billing, *Our Calling;* ning, *Christianity Lived Responsi- The Augsburg Confession;* and a of the RSV Letter of James. In tion to the study materials there were specific assignments to prepare.

The Institute offered three courses. Dr. R. A. Daehlin, Rocky Mountain district president, led a study on the letter of James. Dr. Sidney Rand, executive director of Christian Education for the ELC, taught a course in the doctrine of the Church. Prof. Cy Running of Concordia College taught a course in the doctrine of vocation. Each conducted his course according to the needs of the subject matter, using lecture, group study, and discussion type methods. At the conclusion of the Institute, each layman who participated received a wallet-size diploma indicating that he had successfully completed Course I of the Layman's Theological Institute.

It was the intention of the Institute to get at the meaning of the Christian faith. Questions like: "What is the Church?" "What are the differences in the Churches?" "What connection is there between my faith and my work?" "How does one demonstrate his relationship to God in his daily life?" were all discussed.

On Saturday evening there was a panel of laymen who discussed the topic, "Christ in my work." And if a few preachers hadn't become tired, the discussion would probably still be going on. (There were no pastors at the Lay Institute except the members of the commission and instructors Daehlin and Rand. It was a Layman's Institute.)

In order to evaluate the Institute, the men were asked to write their impressions. A rancher from central Montana said, "One of the most interesting schools I have ever attended." An engineer put it this way, "A better understanding of my Christian life, and a more responsible attitude toward my work." A pharmicist commented, "My gas tank has been filled . . . with some thought-provoking ideas, some answers, and some questions to ponder." Most of them indicated, "This leaves us with a lot to think about."

As the Commission plans the next Institute, they are very optimistic, for they are convinced that this first attempt was really worth while. The men said so.

"Now as he was saying"—the coffee-break discussion gets underway.

s Running, professor from Concordia College, hands out nments at the laymen's school of theology.

An engineer with a sense of vocation speaks at a panel discussion session at Montana's theology school.

Dr. Schiotz Honored by the King of Norway

Dr. Fredrik A. Schiotz, president of The Evangelical Lutheran Church, has been made a Commander of the Order of St. Olav with Star. The honor was conferred at a ceremony in Oslo, October 20. Dr. Schiotz received this honor in recognition of his contribution to the advancement of inter-church and intercultural relations between the United States and Norway.

People

The Rev. John Larsgaard of Bellevue, Wash., has accepted the call as pastor of the college congregation at Pacific Lutheran College, Parkland, Wash. He succeeds **the Rev. Robert Lutnes,** who is now a staff writer at Augsburg Publishing House, Minneapolis.

Miss Rae Ramus was recently installed as parish worker at Our Savior's Church, Hibbing, Minn., the Rev. J. T. Stolee, pastor.

The Rev. Donald A. Borlaug has resigned from Trinity Church, Alberta, and Drywood Church, Appleton, Minnesota, to accept a call to Our Savior's and Opdal Churches, Sacred Heart, Minn., effective in 1959.

The Rev. and Mrs. B. A. Johnson were honored at First Church, Decorah, Ia. on October 26 in honor of their 50th wedding anniversary and in recognition of Pastor Johnson's 50 years in the ministry.

The Rev. M. E. Nesse has resigned as pastor of Terrace Heights Church, Yakima, Wash., to accept a call to establish a new home mission congregation in the American Lake Region of South Tacoma, Wash., effective January 1.

Robert W. Iverson has been installed as full time parish education and youth director at Victory Church, Minneapolis, the Rev. Loren Halvorson, pastor. Mr. Iverson is a graduate of South Dakota State College and has had experience in teaching and in industry.

The Rev. A. G. Mathisen has resigned from his parish at Clear Lake, S. Dak., and has accepted the call to Bethlehem Church, Elizabeth, N. J., effective December 1.

The Rev. O. M. Skindrud and family were honored by their parish, Trinity Church, Sparta, Wis., recently on the occasion of the 25th anniversary of Pastor Skindrud's ordination.

The Rev. Justin Flak has recently been installed as senior pastor of Good Shepherd Church, Levittown, Long Island, N. Y. He has served for three years as assistant pastor of the parish under the Rev. Edwin Astrup, who recently moved to Northwood, N. Dak.

Miss Sue Smith, a 1958 graduate of Luther College, was installed last month as parish worker at Hope Church, Bozeman, Mont., the Rev. L. J. Onstad, pastor. She was commissioned as a parish worker in her home church in Gig Harbor, Wash.

The Rev. Norman V. Johnson, formerly of Esmond, N. Dak., is moving to a new parish at Renwick, Ia. consisting of Lake Church and St. Paul's Church (ALC).

INTER-RACIAL CLASS IN 12TH YEAR—Actions still speak louder than words, especially in regard to racial integration problems. Recent "Herald" editorials and articles on the subject have met with comparatively little response. However, this picture of the men's Bible Class at Trinity Church, St. Albans, N. Y., demonstrates what one ELC church is doing. The class was celebrating its 12th birthday when the photo was snapped.

The Rev. Waldo S. Johnson, 1
ly at Muskegon, Mich., is now
as pastor of Triinty Church
Claire, Wis.

The Rev. and Mrs. George L
were honored by their congre
Marin Church, Corte Madera,
recently on the occasion of th
aniversary of Pastor Loftness'
tion.

The Rev. John O. Langehoug
merly in the Air Force chaplai
now serving First Church, Dows

The Rev. Paul Lindstrom, fo
pastor in the New Hampton, I
ish, is now serving Immanuel C
Muskegon, Mich.

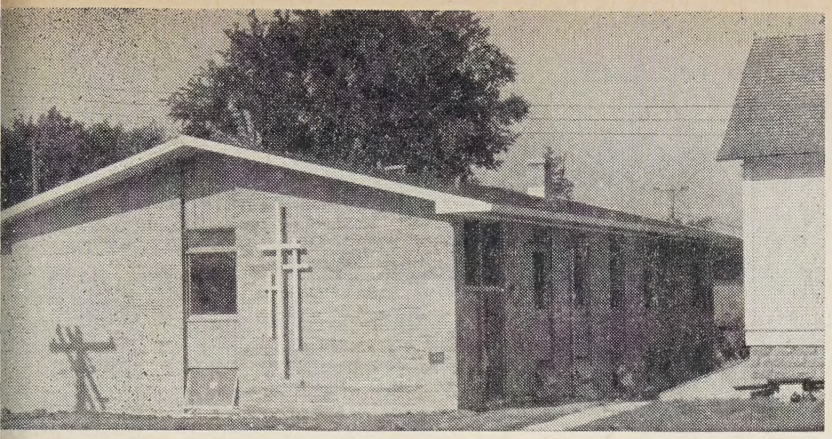
The Rev. Robert J. Paulsen, f
ly of Aberdeen, S. Dak., is now
as pastor of Louisburg Chur
Louisburg and St. Paul's Chu
Bellingham, Minn.

Churches

Everett, Washington—Swan's
Church near here celebrated it
anniversary with a week of ac
recently. Former pastors on th
grams were C. H. Norgaard,
Halvorson, Frank L. Erickson
Herbert Ringo. Dr. H. L. Foss,
district president, was the spea
the festival worship. The Rev.
Aakre, a son of the congregatio
also on the program. The Rev. R
Sorensen is the present pastor
parish.

Watford City, N. Dak.—Dr.
Tallakson, president of the Nort
kota district, officiated at the
tion of a new parsonage for
Church here recently. The new
bedroom home is occupied by th
A. O. Grender, pastor of the
and his family.

Lee, Ill.—First Church culmina
centennial observance this year
special services on October 18-
the afternoon anniversary worshi
the local pastor, the Rev. Reuben
gel, and the guest speaker, the
Herman Nordby, wore the trad
Norwegian clergy gowns with
ruffled collars. Pastor Nordby is
of the late Rev. Jorgen Nordby
served the parish for 34 years
birthday cake served at the con
tion fellowship hour later in th
was made in the shape of the



/A CHURCH DEDICATES NEW UNIT—Nazareth Church, Armstrong, Ia., dedicated new parish education unit in connection with recent 60th anniversary services. icatory address was given by the Rev. M. O. Kraabel, vice president of the South tral district. The Rev. Lambert Locker, Jr., a son of the congregation, preached at ning services and greetings from the following former pastors were heard: Dr. Raymond n, the Rev. Harry Molstre, and the Rev. L. G. Hinderaker. The Rev. Harlan Blockhus ne present pastor of the Armstrong parish.

ning float which the church entered the Lee homecoming parade this .

rooklyn, N. Y.—Bethany Church , the Rev. James Amundson, pas- held cornerstone laying ceremonies month for their new parish educa- and youth building.

orthwood, N. Dak.—Northwood Washington Churches, the Rev. C. Astrup, pastor, recently voted 000 in sponsorship loans to the neran Church of the Good Shep- l, Billings, Mont. These loans will ble the Billings church to return e than $74,000 to the Home Mis- Extension Fund and also to build educational unit.

ittlefork, Minnesota — Littlefork rch, the Rev. Joseph Tetlie, pastor, ntly celebrated its 50th anniversary. A. E. Hanson, president of the thern Minnesota District, gave the versary sermon and dedicated new ions of the church. Several former ors participated in the celebration, vell as one son of the congregation is in the ministry.

orden, Manitoba—Two home mis- congregations, 26 miles apart, recently merged into one parish. churches are Christ Church C) of Morden and Grace Church C) of Carman. Christ Church, nized in 1956, has 76 confirmed bers, and Grace Church, organ- in 1952, has 35 confirmed mem- The Rev. Robert H. Fedde has installed as pastor of the new h.

Men for the Ministry Conferences

ARIZONA
Phoenix—Jan. 17, 1959—American (ALC)
CALIFORNIA
Lynwood (L.A.)—Jan. 10, 1959—St. Paul (UELC)
Palo Alto—Jan. 17, 1959—Grace (ELC)
FLORIDA
North Miami—Jan. 10, 1959—Christ (ALC)
IOWA
Spencer—Jan. 10, 1959—Bethany (UELC)
Waverly—Dec. 6, 1958—Wartburg College
ILLINOIS
Oak Park—Jan. 3, 1959—United (ELC)
Peoria—Feb. 7, 1959—St. Paul's (ALC)
KANSAS
Goodland—Jan. 17, 1959—Immanuel (ALC)
MARYLAND
Bethesda—Mar. 7, 1959—Christ (ALC)
MICHIGAN
Dearborn—Nov. 15, 1958—St. Paul's (ALC)
Greenville—Mar. 7, 1959—St. Paul (UELC)
MINNESOTA
Duluth—Nov. 15, 1958—Trinity (LFC)
Minneapolis—Jan. 31, 1959—Trinity (LFC)
Moorhead—Nov. 15, 1958—Concordia College
Northfield—Feb. 7, 1959—St. Olaf College
Springfield—Mar. 14, 1959—St. Paul (ALC)
Willmar—Jan. 31, 1959—Vinje (ELC)
MONTANA
Great Falls—Mar. 7, 1959—Our Savior (ELC)
NEBRASKA
Blair—Mar. 7, 1959—Dana College
NEW YORK
Oceanside, L. I.—Dec. 6, 1958—Oceanside (ALC)
NORTH DAKOTA
Dickinson—Dec. 6, 1958—St. John (ALC)
Grand Forks—Mar. 14, 1959—United (ELC)
Minot—Dec. 6, 1958—Zion (LFC)
Valley City—Mar. 14, 1959—Our Savior (ELC)
OHIO
Dayton—Feb. 7, 1959—St. Paul's (ALC)
Toledo—Mar. 14, 1959—Epiphany (ALC)
Youngstown—Nov. 22, 1958—Martin Luther (ALC)
SOUTH DAKOTA
Aberdeen—Jan. 3, 1959—Bethlehem (ELC)
Sioux Falls—Jan. 3, 1959—Augustana College
TEXAS
Dallas—Jan. 31, 1959—Christ (ALC)
Seguin—Jan. 3, 1959—Texas Lutheran
WASHINGTON
Parkland—Jan. 10, 1959—Pacific Luth.
Spokane—Jan. 17, 1959—Central (ELC)
WISCONSIN
Eau Claire—Nov. 22, 1958—1st Luth. (ELC)
La Crosse—Jan. 31, 1959—Bethel (LFC)
Madison—Feb. 7, 1959—Bethel (ELC)
Oshkosh—Nov. 22, 1958—1st Engl. (ALC)
ALBERTA
Edmonton—Nov. 22, 1958—Central (ELC)
SASKATCHEWAN
Regina—Nov. 15, 1958—Luther College

Changes of Address for ELC Pastors

Calvin Berg, 317-8th Ave., St. James, Minn., 11-1-58

Conrad S. Braaten, 1210 N. Ontare Road, Santa Barbara, Calif., 10-15-58

Judson L. Crary, 1812 Eskridge Way, Olympia, Wash., 10-20-58

E. A. Fretheim, 3402 Cottonwood St., Rapid City, S. Dak., 10-22-58

Paul Forsberg, 41st F.A. Group, Fort Sill, Okla., 10-15-58

James Falk, 1815 State Street, Everett, Wash., 11-1-58

Stanley G. Gunsten, N. 909 Woodlawn, Opportunity, Wash., 11-1-58

A. H. Hoyme, 4900 Columbus Ave. S., Minneapolis, Minn., 11-1-58

Kenneth Jacobson, Newman Grove, Neb., 10-28-58

G. C. Knutson, 501 S. Prospect Ave., Austin, Minn., 10-15-58

David Luttio, Colman, S. Dak., 11-1-58

Elof G. Nelson, 2805 Scott Ave. N., Minneapolis 22, Minn., 10-22-58

Norman L. Nielsen, 510 Shadyway Road, Wayzata, Minn., 10-1-58

Paul S. Reque, Gilbert, Iowa, 11-1-58

Paul H. Running, Military Sea Transit Service, Pier 91, North Pacific Seattle, Wash., 10-15-58

Thomas S. Severtson, Navy Yard, Bremerton, Wash., 10-22-58

Ludwig H. Siqueland, 1375 N. Hawthorne, Tacoma, Wash., 11-1-58

John Aamot, Caixa Postal 352, Campinas, Sao Paulo, Brazil, S. Am., 10-29-58

Obed C. Anderson, 1924 Wyoming Ave., Superior, Wis., 11-13-58

Harry S. Babington, 411-46th St., Brooklyn, N. Y., 11-15-58

Walter Baertschi, 210 Prospect St., Portland 5, Maine, 11-15-58

Louis Becker, Caixa Postal 352, Campinas, Sao Paulo, Brazil, South America, 10-29-58

William Benbow, 3319 Story, Ames, Iowa 11-10-58

Luther Berven, 114 North Maple, New Hampton, Iowa, 11-17-58

Eldon Landvik, Caixa Postal 352, Campinas, Sao Paulo, Brazil, S. America, 10-29-58

Otis Lee, Caixa Postal 352, Campinas, Sao Paulo, Brazil, S. America 10-29-58

Each Sunday listen to

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4:30 p.m. KSOO 7:30 p.m. WLS
KWLC 8:00 p.m. KHVH
WISV 9:30 p.m. WNAX
6:30 p.m. WJMC
KTRF 9:45 p.m. KSPR
6:45 p.m. KFBK 10:30 p.m. WCCO
Short wave: 10:30 p.m.—HCJB
(Meter Band 16-19-25-31-49)
Clip this as a listening reminder!

Robert Maland, Caixa Postal 352, Campinas, Sao Paulo, Brazil, S. America, 10-29-58

Otto Tollefson, Caixa Postal 352, Campinas, Sao Paulo, Brazil, S. America, 10-29-58

Lowell I. Torgerson, 19th and Dolores Sts., San Francisco 10, Calif., 9-1-58

Want Ad

Rate $1.00 a line, minimum charge $4.00

For Sale: Hammond organ. Full keyboard and pedals with speaker. Ideal for chapel or church. Very good condition. Mrs. G. M. Kelby, 13 Woodland Rd., Minneapolis, Minn., Walnut 6-2468.

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280-acre farm in SE Wis. 170 acres tillable. All good bldgs. 3 mi. from town, near Lutheran churches. 589-1A

320-acre farm in predominantly Lutheran community. 4½ mi. from town and good Lutheran church. School bus and milk rte. by door. About 200 acres under cultivation. Good bldgs and good pasture. Clay Co., Minn. 589-2A

120-acre farm, 2 mi. from town. Good bldgs. Very good soil. Practically all under cultivation. Terms can be arranged. Clay Co., Minn. 589-3A

Businesses

A going City Service gas station in Ia. county seat town. Equipment and stock at $2000. 1c a gal. rent for 2 stall station. Present owner retiring. 589-4C

FOR RENT

Sleeping room for employed person in widow's home. Near 4th Ave. busline, Mpls. Available at once. 589-5B

HELP WANTED

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Middle-aged lady wanted as housekeeper for 2 adults. Good home, good wages. S. Mpls. 589-8F

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W. Wis. active city of 1,000 needs attorney. Either association with man nearing retirement, or independent. ELC churches. Good opportunities for success, leadership, and service. 589-12G

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21 easy carol arrangements for cornet, clarinet, violin, trumpet, trombone, alt phone, tenor saxophone, cello, flute, baritone, or piano solo. 1 copy includes strumental solos, piano accompaniment, and words.

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CHRISTMAS SONG (O Holy N arr. by Navarro. Grade 3.

YULETIDE MELODIES MEDLEY, Ryder

O Sanctissima—Hark the Herald Angels Sing—Adeste Fideles—Christmas Tree. Grade 3.

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13 favorite carols in grade 1 duet arrangements.

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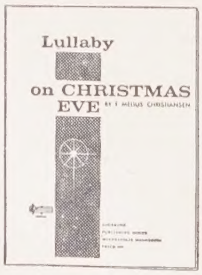
Grade 3. 1 copy needed.

IN EXCELSIS DEO (Angels We Have Heard on High), Ellis

Grade 2. 2 copies needed.



Vocal Solos

H-High, M-Medium, L-Low

THE BIRTHDAY OF A KING, Neidlinger H, M,

CANTIQUE DE NOEL (O Holy Night), Adam H, MH, ML,

GESU BAMBINO, Yon H,

I CARRIED BOTH LORD AND KING, O'Hara H,

LULLABY ON CHRISTMAS EVE, Christiansen

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No one can predict exactly what will happen, but a family man is morally obligated to look to the future . . . to plan for those who depend on him.

Here is a simple, easy way to figure out approximately what your family would need in the future, if you died—and to calculate roughly how your present coverage would fit these needs:

What would your family need if you died?

For last expenses (Experts say you should allow about half of your present annual income.) ..... $_____

For monthly income (Your family probably could get along on about half what you are now making each year. Multiply this figure by the number of years you want to provide the income.) ..... $_____

To pay off mortgage ..... $_____

For emergency fund (This will vary widely, but most financial advisors feel a family should have at least $500.) ..... $_____

To educate children (This depends on the college, and where you live, but you probably should figure approximately $1000 per year, per student.) ..... $_____

TOTAL NEEDED $_____

How do their needs compare with your present coverage?

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Miscellaneous (This would include savings, stocks and bonds, money from rental property, etc.) ..... $_____

TOTAL PROVIDED $_____

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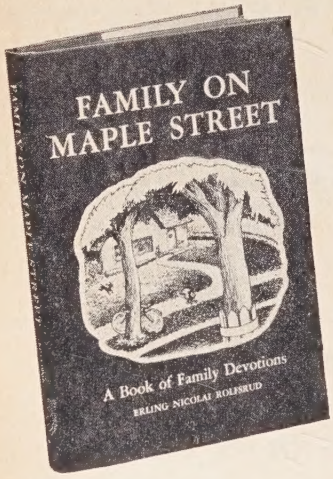
A BOOK OF FAMILY DEVOTIONS

by E. N. Rolfsrud illustrated by Dorothy Divers



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